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ART. I.—THE LITERATURE OF THE SERVIANS
AND CROATS.

1. *Antologija Pjesništva Hrvatskoga i Srbskoga* (Anthology of Croatian and Servian Poetry). Edited by AUGUST SENOA. Agram. 1876.
2. *Srpske Narodne Pjesme iz Bosne* (Servian National Songs from Bosnia). Edited by BOGOLJUB PETRANOVIC'. Sarajevo. 1867.
3. *Srpske Narodne Pjesme iz Hercegovine* (Servian National Songs from the Herzegovina). Prepared for the Press by VUK STEPHANOVIC', and published by his Wife. Vienna. 1866.
4. *Anthologie Jihoslovanská* (South Slavonic Anthology). Edited (in Bohemian) by V. KRIZEK. Prague. 1863.

WE do not propose, however great the temptation may be, to touch the political question of Servian or Croatian nationalities in the present article. Our readers have probably long ere this heard enough and to spare in the columns of the philo-Turkish press about the shortcomings of the inhabitants of the little principality. Have they not been publicly branded as a nation of pork-butchers? and did not one member of Parliament, a little while ago, while furiously beating the war-drum, politely

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style Prince Milan a cringing hound and consummate scoundrel? We may perhaps remark, while putting the question by, that a more generous treatment might have been expected from the English, a people who have fought out their own freedom, towards another people who, after centuries of the most degraded slavery and prostration, have been endeavouring to work out theirs.

Leaving, however, these political questions, let us turn to the main purpose of our article, viz., Servian and Croatian literature. And here, perhaps, we may furnish some information to our countrymen which may not be without its value to them. Save here and there a few translations of Servian national tales, in very many instances—we shrewdly suspect—served up through a German medium, we know nothing worthy of notice on the subject of Servian literature since Sir John Bowring's publication, put forth upwards of fifty years ago, to which we shall allude more fully in a subsequent part of our article. This is perhaps the reason why we hear people so often tell us, with consummate effrontery, that this branch of the Slavonic family is absolutely without culture. If they will concede us the courtesy of a little attention, we may perhaps send them away in one respect wiser men—

“*Nec lusisse pudet sed non incidere ludum.*”

The Servians belong to the Eastern division of the Slavonic race, to follow the classification of Schafarik and Schleicher. Their language is identical with that of the Croats and the Dalmatians. It also stands in very close relation to that of the Slovens, as we shall show in the latter part of this article. Some have proposed to give these people the generic title of Illyrian, probably suggested by classical associations and the souvenirs of the short-lived Napoleonic kingdom of 1809. The name, however, has not become permanent, and, if used at all, only obtains among scholars.* The population is thus estimated by Schafarik:—

Servians (including Bosnians and Herzegovinians)	5,300,000
Croatians (including Dalmatians)	800,000

And, to make the list complete, we shall here add—

Slovens (in Carniola, Carinthia, and Styria)	1,150,000
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But their relation to the Croats and Servians will be afterwards more closely examined.

Vuk Stephanovic', the celebrated Servian lexicographer and collector of their national songs, of whom more anon, has divided these Illyrian dialects (to use the generic name) as follows:—

* Cf. “*Grammatik der illirischen Sprache*,” by Ignaz Berlic, Agram, 1850.

1. The dialect of Herzegovina, Bosnia, Montenegro, Dalmatia, Croatia (especially that of the so-called military frontier), and the upper part of Servia, in the district of Matchva, as far as Malyevo and Karanovatch. Of these, the Herzegovina,* Bosnia, and Montenegro are under Turkish rule, more or less; Dalmatia and Croatia are Austrian.

2. The Resavian dialect, spoken in the district of Branitchevo on the Resava, in the district of Levatch on the Upper Morava, and along the Tsrna Rjeka as far as Negotin.

3. The Syrmian, spoken in Syrmia, Slavonia in the Batchka, or Batscher Comitatus in south of Hungary, and in Servia between the Save, the Danube, and the Morava.

The minuteness of these details may perhaps be permitted us in consequence of the prominence given to these localities by the present war.

This great Illyrian family is not only divided politically—some of its members being subjects of Austria, some of Turkey, and others independent—but also theologically, the chief creeds being those of the Greek and Latin Churches, the few Protestants being comparatively insignificant in number. The religious divergence has led to a further separation in the alphabets employed, those of the Greek Church naturally preferring the Cyrillian, those of the Roman the Latin. This causes a deplorable confusion and a chaos of orthographies.† Some take Vuk's modified Cyrillic alphabet. About forty years ago an attempt was made to establish one that should be universal by Dr. Ljudevit Gaj, the founder of the so-called Illyrian school of literature, but his efforts were only partially successful.

Our business is, however, not with grammar, and we must turn to the legitimate purpose of our article. We shall divide the periods of Illyrian literature as follows:—

a. From the earliest time until the extinction of Servian nationality at the battle of Kosovo (1389).

b. From the battle of Kosovo till the revival of Servian literature in the latter half of the eighteenth century (1750).

c. From 1750 to the present time.

Before, however, examining each of our divisions in detail, a few words may be allowed on Servian history, as a guide to the student of its literature. In the earliest period, somewhere about the beginning of the seventh century, we find the Servians

* This word is an evident barbarism from the German *herzog*. It was first used in the time of Stephen, one of the Servian princes who acknowledged himself the vassal of the German Emperors.

† And here let us say that we ourselves in the present article have been occasionally compelled to be inconsistent, sometimes modifying the spelling of the Servian names, the better to adapt them to English pronunciation.

settling, with the consent of the Emperor Heraclios, in what had been the ancient Mæsia. Our chief authority for their migrations is the Emperor Constantine Porphyrogenitus, but there is a very mythical flavour about his narrative; and we need not puzzle ourselves with too close an accuracy about the heroes Klukas, Lobelos, and Chrobatos, nor the sisters Tuga and Buga.

The early Crusaders, who passed through the territory occupied by the Servians, speak of them with great severity; but, as Schafarik truly remarks, we do not know what the Slavs, in their turn, thought of these hypocritical brigands, who were a scourge wherever they marched. It is to be wished that some Servian monk had left us *his* opinion on the conduct of these adventurers in his country, not persons of the most scrupulous character, as a counter-statement.

The Servians were successively subjugated by the Bulgarians, who treated them with great cruelty, and the Greeks, but eventually managed to secure their independence, under Tchedomil, in the twelfth century. After this their power and territory greatly increased. They were engaged in continual struggles with the decaying power of the Byzantine Empire, which at that time exhibited the spectacle, so forcibly described by the German historian, of the corpse of antiquity laid out in state.

The Servians, under their celebrated Tzar Stephen Dushan, who was the contemporary of our Edward III. (1336–1356), came into collision with the Byzantine Emperor Catacuzenus, who did not hesitate to employ as his allies the Turks, then gradually pushing their way towards Europe. Dushan ravaged Macedonia* with fire and sword; his impetuous onset is compared by the Greek historians to the headlong course of a swollen torrent. Among his other triumphs was a great defeat of the Hungarians, and in 1347 he was declared by the Republic of Ragusa its Protector. We cannot, therefore, wonder that the Servian writers look back to this period as their most glorious national epoch, and regard him with the same reverence as the Bulgarians feel for their Tzar Simeon, the Poles for Sigismund Augustus I., and the Cechs for Charles IV.

The dominions of Dushan included, besides the Servian kingdom properly so called, Macedonia, Albania, Bulgaria, Thessaly, and other parts of Greece. Documents are still extant in which he is styled by the Pope "magnificus princeps, illustrissimus," &c. Like many other powerful sovereigns who stereotype a nationality, Stephen was also a legislator; his code of laws has been preserved, but we shall discuss it more at length in a subsequent

* See Finlay's "Byzantine Empire," vol. ii. p. 544.

part of our article, so as not to break the continuity of this little historical sketch. If we find the Servians yearning for their independence, we must remember that they have the records of a noble past to fall back upon, even though it be a remote one.

"And all the great traditions of the past
They see reflected in the coming time."

It was just in the same way that the Greeks throughout the Middle Ages did not forget that they were the descendants of Themistocles and Epaminondas. Nay, are we not even told somewhere a whimsical anecdote that during the early part of the present century, while his country was groaning under the Turkish yoke, some Greek pointed out Aulis with pride to a foreigner as the place from which their fleet had once sailed to Troy!

On the death of Dushan his dominions were broken up into petty states, and the Turkish Sultan Murad, taking advantage of the weakness of Lazar, the Servian prince, invaded the country, and utterly defeated the Servians at the battle of Kosóvo (the field of blackbirds) on the 10th of June 1389. No event has been more celebrated in the national songs than this. Many are the lays to tell of the treachery of Vuk Brankovic', and the glorious self-immolation of Milos Obilic', the Servian Leonidas, who stabbed the conqueror on the battlefield. The shroud, made of silk embroidered with gold, with which his Tzaritza, Milica, covered the body of her husband, is still preserved in the cloister of Vrdnik in Sirmia; and a tree which the beloved Queen planted is still shown to travellers at Zupa. Her name is not likely to be easily forgotten, cherished as it is in a hundred traditions, and borne in its Slavonic sweetness by so many of her fair countrywomen at the present time.*

The miserable country was now entirely prostrate before its conqueror. We will not fatigue our readers with picturing the benefits of Turkish civilisation which it enjoyed, not the least distressing of which was the tribute of its youths to be enrolled among the Janissaries, thus turning into its oppressors those who would have been the sturdiest supporters of their native country.† The growing literature of the country was stifled: the Turks con-

* Cf. also the beautiful ballad on the finding of the Tzar's head in the collection of Vuk Stephnovic', "Obretenje Glavé Kneza Lazara" ("National Songs," ii. 158).

† As illustrative of this horrible practice see the ballad of Rusa Dragana, in the collection of the Brothers Miladinov ("Bulgarski Narodni Pesni"), where a Janissary plunders a home, murders the inmates, and carries off a beautiful girl, whom he discovers to be his own sister, and himself the murderer of his parents. Cf. also the fine dramatically conceived ballad of Mickiewicz, "The Renegade" (Renegat).

sidered that their rayahs had no need of books. The clergy alone were permitted to peruse those works which were indispensable for the service of the Church, and these were transcribed either in the cloisters or printed in Russia or Austria. In the seventeenth and eighteenth centuries we get a little stir among this miserable and degraded people. There was at that time a great emigration of Servians from Turkey to Hungary, who settled in the southern Comitats. In 1690 the Patriarch Arsenius III., with 37,000 families, and in 1737 Arsenius IV., with many more, emigrated thither.

By the treaty of Passarowic' in 1718, the greater part of Servia was incorporated with Austria, but 1739 again saw this people under Mussulman rule. During the latter half of last century little was heard about them; at the beginning of the nineteenth we have the insurrection of Kara (black, Serv. *Tsrni*) George, who made a noble stand for the liberty of his country, and has gained a European reputation. And a fine manly looking fellow he must have been, to judge by the portrait prefixed to Paton's "Travels," with a handsome classical face and bright daring eyes, rendered a trifle more picturesque by the dash of the brigand—a very respectable character in these parts—which pervades him, and the amazing and portentous case of rudely ornamented pistols enswathed about his midriff. Space prevents us from dwelling upon subsequent events, which are pretty generally known, even to people so incurious of Slavonic matters as the English. During the rule of Milosh Obrenovic' four universities were founded, and the Servians were advancing in commercial prosperity and intellectual activity till the outbreak of the present sanguinary war. We shall not introduce from Schafarik the tedious list of the petty princes of Bosnia, a territory which derives its name from the river Bosna, which flows through it. Many of its rulers were feudatories to Hungary—their country being the frequent battle-ground in the wars between the Hungarians and Turks. Matthias Corvinus drove the Turks out of Bosnia, and made the land into a Hungarian Banat, and afterwards in 1473 into a kingdom; but in the reign of Ferdinand I. (1528) Bosnia was entirely lost to Hungary, and all subsequent attempts to recover it were unsuccessful. While owners of this province, the Hungarian kings took the additional title of sovereign of Rama, the name of the southern part of Bosnia.

The earliest composition which has come down to us in the *Illyrian* language (to use the generic term), is the production of an unknown priest of Dioklea, now Duklja—a mere collection of ruins, formerly the capital of South-Western Illyria, on the river Moraca. Hence he is called in Latin Anonymus Presbyter Diocleas, or in Illyrian Pop Dukljanin. He must have lived

about the middle of the twelfth century, as the chronicle in verse compiled by him extends to the year 1161. The poem itself consists of about 1165 lines. Like our own rhyming histories, it is tedious, and is interesting only as a literary monument. It is printed by Kukuljevic' Sakcinski in the Archives for South Slavonic History ("Arkiv za pověstnicu Jugoslavensku"), Agram, 1851.

The early period of Servian literature has been investigated with great care by the celebrated Schafarik. We cannot, however, follow him here in his minute enumeration of the oldest documents to be found in the Servian language, the inscriptions on coins, &c. We shall, however, select the most important.*

1. The "Life of St. Simeon," by his son, St. Sabbas, the first Archbishop of Servia, preserved in a MS. of the seventeenth century.

2. The "History of St. Simeon and Sabbas," by Dometian, compiled in 1264, and preserved in a MS. of the fourteenth century—for the copy must certainly have been written between 1350 and 1400. Dometian (or Domitian) was a monk of the cloister of Khilander. It has been edited several times, the latest edition being that of Danicic', a scholar to whom we are indebted for an admirable lexicon of the Old Servian, indispensable to all students of this interesting language.

3. The "Rodoslov ; or, Lives of Servian Kings and Archbishops," compiled by Archbishop Daniel, who died in 1338. Here are contained the lives of Kings Radoslav, Vladislav, Urosh, Dragutin, Queen Helena, Milutin, Urosh III., and Stephen Dushan. After his death his book was continued by an anonymous writer or writers in the work entitled, "Tzaroslavnik." The "Rodoslov" has also been edited by Danicic' (Agram, 1866). We must tell the reader candidly that neither elegance of style nor vigour of narration will be found in these productions. They are written in an involved and confused manner, and the language differs very much from the modern Servian, being, in fact, a kind of ecclesiastical Slavonic, greatly modified by Servian influences. The prose is, however, as good as anything of the kind in our own country at a similar period.

In 1394 we have the celebrated code of laws of King Stephen Dushan, one of the earliest specimens of Slavonic legislation. This in importance can only be compared with the "Rousskaïa Pravda" of Yaroslav.

The laws have been much praised for their humane and

* The two oldest documents of the Servian language, properly so called, which have come down to us, are a letter of Koulin, the Ban of Bosnia in 1189, and the letter of the Tzar Simeon Nemanja to the monastery of Khilander, on Mount Athos.

civilised spirit in many respects, especially their encouragement of the virtue of hospitality. Some of the punishments, however, which they sanction appear barbarous at the present time.*

After the fall of the Servian monarchy at the battle of Kosóvo in 1389, there is hardly any written literature in Servian for some centuries, although, as we shall show presently, the activity of the Dalmatians to a certain extent compensated for it. There was, however, a noble ballad literature living orally among the people in the midst of their deplorable degradation. They did not forget that they were once a nation.

It is now time that we should speak of these ballads, which are inferior to none which any other European people can show. The first attempt to collect them and give them forth to the general public was made by the Franciscan monk Andrew Kacic' Miosic', a Dalmatian, who died in 1783. Here was clearly a man of good taste, and with a poetic insight far in advance of his age, *for as yet no scholar had in any country thought of collecting national ballads.* Such poems were altogether alien to the artificial French taste which was then dominant throughout Europe. "Percy's Reliques," which may be said to have created the modern romantic school of poetry, which rapidly spread from England to Germany, were not published till 1765. The collection was printed at Venice in 1756: it consists partly of songs taken from the mouths of the people, and partly of pieces of his own composition. Attention was called to them by the Abbé Fortis, but they were not fully known till the publication of the four volumes of Vuk Stephanovic' Karadshic' in 1824 ("Narodne Srpske Pjesme," Leipzig). Many of these were translated into German by Theresa von Jacobi, afterwards the wife of Professor Robinson of America, who wrote under the pseudonym of Talvj ("Volkslieder der Serben," Halle und Leipzig). Soon afterwards an English version of some of the most remarkable appeared from the pen of Dr. (afterwards Sir John) Bowring, with an

* Take the following as instances :—

Whoever sells a Christian (slave) to a man of any other faith shall have his hands cut off and his tongue cut out.

If a nobleman commits an assault on another nobleman, he is to have his hands and nose cut off; if a peasant commits an assault on a nobleman, he is to be hanged.

If slaves assemble together in a riotous manner, they are to have their ears cut off and their eyebrows singed off, &c., &c.

These laws were first published from the MS. by Raic in his History at the close of the last century, since which time they have been edited by Schafarik and Miklosic'. We have used the convenient little edition printed by Novakovic', at Belgrade ("Zakonik Stephana Dusana, Tzara Srpskog"), 1870. Macieiowski, a Pole, has written an excellent history of Slavonic legislation, of which there is a German translation.

elaborate introduction. The renderings, however, it must be confessed, are diffuse and inaccurate. A very extraordinary production was that issued by the present Lord Lytton in 1861, entitled "Serbski Pesme" (*sic*),* or "National Songs of Servia." The version is obviously made from a French translation, although here and there a few words of Servian are quoted; and we are told of the lays at the conclusion of the preface, "Whether they be weeds or wildflowers, I have at least gathered them on their native soil, amidst the solitudes of the Carpathians and along the shores of the Danube." Of these translations it may be remarked with truth, that they are carelessly executed and utterly false to the spirit of the original.

The metre of the Servian poems is the unrhymed trochaic—rendered familiar to Englishmen by Longfellow's "Hiawatha:" it seems the natural rhythm of people in a rude state of civilisation with poetical instincts, occurring in the old Bohemian fragment, "The Judgment of Libusa" ("Libusin Soud"), and also in the Finnish epic, the "Kalewala."

In a short article like the present, a minute analysis of these remarkable songs cannot be attempted. The ballads are sung to an instrument with one string, called a gusla, of which a representation may be seen prefixed to the first volume of Vuk's collection. It is a sort of half-violin and half-guitar, and in shape resembles one part of a pear cut in two. No doubt the melody of the language, as in Italian, greatly assists all these *improvisatori*. The use of the gusla, thanks to the march of civilisation and the spread of Parisian fashions, which in the minds of many people are identical things, is fast going out. It is certainly a curious phenomenon that in such modern times we should find a class of Homeridæ chanting to such primitive music the heroic achievements of their ancestors. A great deal of this kind of poetry is still in process of composition, as many of the songs relate to comparatively modern events, especially the exploits of Peter the Great and Napoleon I.†

To the majority of readers the cycle which treats of Knez Lazar and his fate at the battle of Kosóvo would prove the most interesting. Very beautiful is that in which Milica, the wife of Lazar,

* The title alone betrays an ignorance of the simplest rules of Servian grammar. Such forms as "Ouroch, Douchan" at once show their French origin, but it is difficult to account for the following: "This people, a branch of the old Slavonic family, descended in the seventh century from the *Krapak* mountains and established themselves, under permission of the Emperor Heracleus, in *Mesia Superiora*" (p. xiv.).

† A good collection of songs of the Montenegrins (Tzrnogortzi) was published at Leipzig in 1837 by Milutinovic', under the name of Tchoubur Tchoikovic'.

in order to save some scion of her race, entreats her brothers, one after the other, to stay from the battle—but they are all eager to go:—

“ Mildly throws her arms around her brother,
And doth in these words at once accost him :—
‘ O my brother, Jugovic’ Voïno !
Thou art granted to my close entreaties,
And the Tzar doth send thee kindly greeting ;
Give the horses to what chief thou choosest,
Thou with me shalt rest thee at Kroushévtáz,
I shall have a brother still to swear by.’ *
To her Voïno Jugovic’ replieth :
‘ O my sister ! to thy white bower hie thee ;
Never backward goes a noble warrior,
Never leaves the coursers of his master,
Even when he knows that death awaits him.
Let me, sister, go unto Kosóvo,
For the Holy Cross my blood to lavish,
Dying for my faith, and with my brothers.’
Thus he spake and quickly passed the portals.”

The news of the result of the battle is brought by two ravens : the Tzar is defeated, and afterwards put to death in the tent of the conqueror Murad, who is himself stabbed by Milosh Obilic’, destined to be memorable for ever afterwards in Servian legend and song. We are somewhat afraid that our fragment of a version may appear bald by the side of others—*οὐ γὰρ ποιητικοὸν ἔσμεν*, as Socrates said—but it will be found strictly literal, and an attempt has been made to imitate the rhythm of the original.

Besides the historical persons who figure in the ballads, there is the great legendary hero, Marko Kralevic’, who, like the Russian Ilya Murometz, has many of the characteristics of a supernatural being. He lives a hundred and sixty years, and no sword or club can kill him. His victories, chiefly over the Turks and Hungarians, are narrated in the most exaggerated phraseology. It is the old incarnation of manhood and prowess with which we meet in the popular poetry of all nations. At last, in the glory of his strength, he perishes on the field of battle, but the circumstances of his death are enveloped in mystery. According to some he was conveyed from the scene of strife to a secret cave, where his wounds were healed, and where, like our own Arthur in his “ isle-valley of ‘ Avilion,’ ” he lies hid, destined to appear on some future occasion to rescue his people from their oppressors. Almost as mysterious a being as the hero himself is his horse Sharatz, who was presented to him by a vila or fairy. These same beings appear in Bulgarian poetry under the name of Samovilas (solitary vilas) or Samodivas.

* Alluding to the custom of pobratimstvo.

Their magic powers are unlimited ; they carry off young girls ;* their songs have such bewildering sweetness, like those of the sirens of old, that men who listen will eventually lose their reason ; on the other hand, they are capable of human passions, and we find them enamoured of Servian and Bulgarian heroes, and luring them away.

Many of the love-songs and poems relating to domestic life are exquisite and show great refinement of feeling. All this must necessarily be a source of amazement to those who are only prepared to find a nation of pork-butchers, as a leading daily paper was pleased to style the unfortunate Servians a little while ago, forgetful of the *δῖος ὑφ' ὀρβός* of Homeric traditions. After the death of Vuk Stephanovic', a supplementary volume was published by his widow, which her husband had left prepared for the press ("Srpske Narodne Pjesme iz Herzegovine," Vienna, 1866). We cannot hope for a much further prolongation of this delightful period of popular poetry in Slavonic countries,—such productions only emanate from a people conscious of great national struggles and national triumphs, before naive emotions and crudely fresh imaginations have been flattened down to a dead level by cosmopolitan realism and the matter of fact of science.

One of the last collections which we have seen is a little volume of Servian national songs from Bosnia, published at Sarajevo in 1867 by Bogolub Petranovic' ("Srpske Narodne Pjesme iz Bosne"). Here the songs, many of which are very beautiful, and of a truly idyllic character, are thickly interspersed with Turkish words. Let us take one at random from page 129, and give some of it in an English prose version, probably the first time it has ever worn an occidental dress : †—

"O maiden, thou beautiful one !
Why dost thou hide thyself from me ?
I can recognise thee
By thy white sheep.

O maiden, thou fair one !
Do not hide thine eyes from me ;
I can know thee
By thy tall stature ;
Thy stature is noble
As a green palm.

* Many of the same propensities are found in the Russian rousalki and the Polish wili. A host of parallels in the Western mythologies will occur to the English reader—the lovely story of "Kilmeny," the best thing ever written by the Ettrick Shepherd, Leyden's "Maid of Colonsay," and Mr. Arnold's "Forsaken Merman," show some of these legends in a pleasing poetical shape.

† "O djevoiko *dilbere*
Shto se krijesh od mene ?"

The word *dilbere* is Turkish, and signifies *beautiful*.

O maiden, thou fair one !
 Do not hide thine eyes from me ;
 I may know thee
 By thy fair face ;
 Thy face is fair—
 A rosy colour on the fairness.
 I wish to take away thy kerchief,
 To see thy dark eyes,
 To kiss thy fair face."

This seems to us a very sweet pastoral ; we have only given two or three of the verses. How sad to think that it comes to us from fields so lately deluged with the blood of their long-suffering inhabitants. Well may the Bosnian exclaim—

"Exoriare aliquis nostris ex ossibus ultor."

The loss of culture which Servia was obliged to suffer when passing under the yoke of the Turk was in some measure compensated by the outburst, in the succeeding century, of a vigorous national life among the Dalmatians, especially in the little republic of Ragusa (called by the Slavonians Dubrovnik), which reached such a high pitch of civilisation. During the fifteenth, sixteenth, and seventeenth centuries this city, now in a state of decay, was a kind of Slavonic Athens. The influence of Italian literature, then culminating, was further strengthened by crowds of learned Greeks, Chalkokondylas, Laskaris, and others, who found refuge within its walls when Constantinople had been taken by the Turks.

We do not intend giving a list of all these authors ; we shall select a few of the more noteworthy, so as to give our readers some idea of what Dalmatian literature actually was. Lyrics generally, and the lyric drama, seem to be the staple of Dalmatian productions. Hannibal Lucic' (1480–1525) was a very popular poet in his day, author of erotics, a drama, translations, &c., published first by his son Anthony at Venice in 1556, and reprinted by the indefatigable Dr. Gaj, who occupied himself with editing the Dalmatian Classics at Agram in 1847. Very celebrated in its time was the "Jegjupka," or "Gipsey," of Andrew Cubranovic' (1500–1559). We are told of the poet that he was originally a silversmith, but deserted this craft and betook himself to that of the Muses. The poem of the "Gipsey" is said to have been evoked in this wise. He was on one occasion following a young lady, the object of his affections, and urging his addresses, when she turned round and said scornfully in Italian to her attendant, in the hearing of the poet, "Che vuole da me questo zingaro?" ("What does that gipsey want with me?"). The despised lover took up the word of reproach, and wrote a poem in which he introduced a gipsey prophesying their various fortunes to a company of ladies, and concluding with an expostula-

tion to the hard-hearted nymph for her obduracy. Schafarik speaks of this piece with great enthusiasm, and calls it "a truly splendid flower in the garden of the Illyrian Muses." A very similar story is said to have suggested the "Dervise" ("Dervish") of Stjepo Gucetić, in which the author represents himself as a Turkish dervish. These two pieces are elegant and spirited productions in the Italian manner.

The chief of the Ragusan poets, however, was Ivan Gundulić (sometimes called by his Italian name of Gondola). Very few facts are known of the life of this man, so celebrated in his own country. He died in the year 1638, aged fifty, having discharged several important public offices in the state. "His death," adds Schafarik, "was not too early for his fame, but too early for literature and the glory and prosperity of his country." He himself published but little in his lifetime, and it is deeply to be regretted that so many of his writings perished in the earthquake in 1667, after which disaster Ragusa never recovered her former prosperity. The so-called Petrarchan School of Illyrian poetry languished after this, and vapoured itself away in mere elegances and prettinesses. Dalmatian poets of the last and present century have not made any considerable figure. Those of our readers who wish to make acquaintance with their productions, cannot do better than consult the two works mentioned at the heading of our article; firstly, the admirable "Anthology of Croatian and Servian Literature" ("Antologija Pjesništva Hrvatskoga i Srbskoga"), published at Agram in 1876, by August Senoa; and secondly, the "South Slavonic Anthology" ("Anthologie Jihoslovanská"), edited by Václav Krizek, at Prague, in 1863. The former of these works contains a very full collection of the best pieces, including many of the ballads. Here we see that the voice of the nation is a real audible voice; and it is quite possible that the whirligig of time, among its other changes, may even yet bring to light an Illyrian nationality, however much such an idea might at the present time produce ridicule in some quarters. The city of Ragusa itself has dwindled down into a petty provincial town under Austrian government; its commercial and literary glories have vanished. The population is now probably not more than 7000 people.

The "Osman" of Gundulić, on which his fame rests, is an epic in twelve books, and was written to celebrate the victory of the Poles under Chodkiewicz over the Turks and Tartars, in 1621, at Chocim.* Schafarik praises Gundulić for the richness of his imagination, the lofty tone of his verse and its delicately

* This battle has also formed the subject of a Polish epic by Bishop Krasicki, a poor production, although once very much admired.

constructed rhythm. We are perfectly willing to allow that "Osman" possesses considerable spirit, and that the versification is very soft and melodious; but, on the whole, it seems to us a tedious poem. The short quatrains in which it is written lack the true epic dignity.

Leaving now the Dalmatian (or Croatian) offshoot from the Illyrian stock, let us return to the Servians. We shall pass over a few insignificant writers, but may perhaps allude briefly to George Brankovic' (1645-1711), who compiled a history of Servia till the end of the seventeenth century, which is still preserved in MS. From this time till the close of last century Servian literature did not exist: the spirit of the people seemed crushed out of them, as they were tortured by Austrian persecutors on the one hand, and Turkish on the other. Till the reign of Milosh Obrenovic' in the present century, hardly a Servian printed book was to be seen. The great progress which the Servians have made since their country was emancipated from the Turkish yoke is the best answer to those who would, from political motives, speak of them with depreciation, and at the same time the severest condemnation of Ottoman rule. To this gloomy period belongs a work of considerable philological importance, viz., the "Critical Servian Grammar" of George Krizanic' (with comparison of the Russian, Polish, Croatian, and White-Russian), still preserved in MS. at Moscow. Very little is known of the life of Krizanic'. He was a Roman Catholic priest, who, upon some accusation, which has not been ascertained, was banished to Tobolsk, in Siberia, where he finished this laborious work. He has himself placed at the end of his manuscript, "pisanov Sibiri" (written in Siberia). This obscure and unrecognised philologist showed a great deal of insight into his subject, and anticipated many of the views of Vuk Stephanovic'. Thus he adopts a similar system of orthography (and Servian orthography, up to the present day, like Bulgarian, is a terrible chaos); he rejects the mutes at the end of words, and employs *j* for the preiotised vowels. Another of his manuscripts is preserved in the Synodal Library at Moscow. It is to be regretted that no one of the indefatigable Russian antiquaries—no Kostomarov or Sreznevski—has printed the curious work of the obscure exile.

The spark of nationality still existed, and there were men found to fan it. Such a man was Raic' (1726-1801), a thorough patriot. He was born in Slavonia, a province of Austria inhabited by Servians, the son of poor parents, but he had all the enthusiasm for learning of the Russian Lomonósov, whom he very much resembled. Thus we find him making his way on foot from his native town to Kiev, where he was received into

the ecclesiastical seminary, and devoted himself to theology. Here he spent three years, and on the conclusion of his studies betook himself to Moscow. On his return to his native country, having met with a cold reception from those whom he had expected to foster his studies—"quum nullus arrideret Mæcenas," in the words of Goronwy Owen's epitaph—he returned to Russia, and while at Kiev resolved to write the history of the Servian nation. He set about his task with all the ardour of a patriot and the conscientiousness of a true scholar. Knowing that the Slavonic cloisters in European Turkey contained many unpublished manuscripts (numbers of which have since unfortunately perished in the miserable wars which have harassed the country), he visited Constantinople and many other parts of that empire. On his return to Austria he took up his abode at Neusatz on the Danube (in the earlier part of this century also for long the headquarters of the celebrated scholar Schafarik), and here he busied himself with his history. This work he finished in 1768, but it was not published till upwards of twenty years later. In 1772 he became a monk, and died in 1801, in the seventy-fifth year of his age. The work of Raic' is extremely interesting as a monument of learned industry, a triumph of "man's unconquerable mind," as Wordsworth has it; but at the present time it does not possess much critical value. The style is harsh, and a great deal of the ethnology (a science then in its infancy) unsound. Thus, among other strange statements, he holds the Bulgarians on the Volga to have been Slavonians.

After Raic' we come upon two indefatigable Servian workers: Dositei Obradovic' (1739–1811), and Vuk Stephanovic' (1787–1864). The life of the former has been written by himself. He was a man of varied learning, and his career was marked by many curious adventures. After having visited nearly every part of Europe (including England, where he was received with great hospitality*), Obradovic' returned to Servia, and became tutor to the children of Tzrni George. Obradovic' was a man sprung from the people, an indefatigable worker for national education, and his labours were crowned with success. The list of his compilations and translations is very great. It is such men as this who are invaluable in the infancy of the civilisation of their country. Acting on the wise principle that the language *as it is spoken* should be cultivated, and not a jargon, overloaded with archaic and supposed classical forms, he did incalculable good by destroying the influence of the Old Slavonic among his

* Thus, in the inscription in a book presented to him by Dr. Fordyce, an eminent London physician of the time, we find the following:—"Dositheo Obradovics Serbiano, viro linguis variis erudito, sanctissimis moribus morato," &c., a sufficient proof of his popularity among our countrymen.

countrymen. Up to his time the style of a book was adjudged to be good just so far as it approached that antique standard, and the language of the people was despised. We always find this struggle in a half-formed literature. The same mania for supposed purisms is at present widening the gulf which already exists between the written and spoken languages in the case of modern Greek and Roumanian. Before his death his great services to his country were recognised by his appointment as member of the Senate and Superintendent of National Education.

The man, however, who was destined to bring the Servian language into the greatest prominence was Vuk (or Wolf) Stephanovic' Karadshic', of whose collection of songs we have previously spoken. Vuk was an indefatigable scholar and patriot. Up to his time the Servian language had been, so far as all foreigners were concerned, simply *rudis, indigestaque moles*. He wrote a good grammar, which has formed the basis of all published since, and to which Jacob Grimm furnished a preface, thus ushering it into the world under the most favourable auspices. To him, also, we owe a Servian dictionary ("Srpski Riechnik"), and collections of tales and proverbs. The Servian national tales are in the highest degree interesting—a small volume of them, translated into German, was published by Vuk's daughter, Wilhelmina.*

It was Milosh Obrenovic' who introduced the printing-press into Servia. Up to the commencement of the present war literature was in a flourishing state; a great impulse had been given to Croatian studies by the establishment at Agram, the capital of Croatia, of a South Slavonic university. The Matica Srbska, a literary society, founded in part by Schafarik, still flourishes at Belgrade. Modern Servian literature appears, in great measure, to have taken the German for its model, and cannot be said to have studied in a bad school. One could wish there were not quite so many poems written in hexameters and pentameters, and so many alcaic odes. The Bohemians are guilty of the same weakness, and, as far as that goes, the Hungarians too, although they have nothing to do with our Slavonic family. But the Slovak poet Holly fairly distances all with his pieces in hexameters, his elegiacs, his sapphics, and the whole classical *repertoire*! Surely a good deal of this must be mere scholarly verse-making, and alien to the genius of the language.

We shall not attempt to give anything like a complete list of the Servian and Croatian authors of this century—any such

* "Volksmärchen der Serben. Mit einer Vorrede von Jacob Grimm." Berlin, 1854. Some translations will also be found in the "Contes Slaves" of Chodzko, and "Slavonic Fairy Tales" by John T. Naaké of the British Museum.

enumeration would far exceed the limits of our article. A few names—each of which marks a definite feature of the literature—must suffice. Lucian Musici, an archimandrite, and afterwards bishop (1777–1837), was highly esteemed by his countrymen as a poet. His patriotic odes are said to have affected them like an electric shock. Musici employs the classical metres frequently; he seems to be equally at home in hexameters, elegiacs, and alcaics. The great flexibility of the Slavonic languages, and the marked emphasis of the accent, make it possible to employ every kind of rhythm.

Simon Milutinovic' composed an epic poem entitled "Serbianka," which describes the chief incidents of the Servian war in 1812. It was published at Leipzig in 1826. We have previously alluded to his collection of Montenegrin songs. He is also the author of a tragedy on Milosh Obilic', who slew Sultan Murad, and divides the honours in modern Servian poetry with Kara George; and there cannot be a doubt that both the men were heroes, although their sphere of action lay in a remote country, and had obscure surroundings. The Croats have also been very active in the development of their literature. One of the most celebrated of their poems in modern times is the "Death of the Agha Ismail Cengic'," by Ivan Mazuranic' (born in 1813, in Croatia). Of this production we are told that it is so popular among the Servian races, as stimulating their passions against the detested Turk, that it has been called "The Epos of Hate." Ismail was the descendant of an old Bosnian family, who had turned Mussulmans to keep their estates when the country was first invaded. From a well-known principle of human nature, it has been found that these renegades are more fanatical than the Turks themselves. His exploits were chiefly directed against the Uskoks and Montenegrins. The poem is composed in the metre rendered so familiar by the Servian ballads collected by Vuk. It is spirited, but with a savage air about it, engendered by the scenes described—the fierce border wars of long hereditary hatred; and the conclusion, where the head, turban, and sabre of the slain Agha are brought in as spoils of triumph is dramatically conceived.

Some of the modern lyrical poets write very gracefully, and among them Preradovic', Jovanovic', and Radicevic' especially deserve mention. We have no space to venture here upon any versions; nor, indeed, do we believe that a review ought to be filled with such sort of things. We must send our readers to M. Senoa's capital Anthology—a veritable *corpus poetarum Serbicorum*. They will there see how gracefully some of these men can write, albeit their very names are unknown among us. Indeed, a sort of pity comes over us when we think of the fate of

the men of genius who produce their works in what may be styled *proletarian* languages. The Englishman, Frenchman, and German, and the inhabitants of one or two other nationalities, address a magnificent audience, and their "thoughts that breathe and words that burn" are wafted to the four quarters of the winds, and salute each hemisphere; but how circumscribed the area of a Dane, a Dutchman, a Hungarian, and a Servian!

We must here say a few words about the literary movement under Dr. Ljudevit Gaj, which lasted from 1836–1848. This patriotic enthusiast endeavoured to fuse all the South Slavonic dialects or languages—among others, the Slovenish, of which more anon—into one common language, to which he proposed to give the name of Illyrian; but the borrowing of the dual from the Slovenish, and other grammatical peculiarities, were disagreeable to the Croats; a kind of piebald literary language was created, and his efforts resulted in failure. Still the struggle was a noble one, and bore some good fruits; the desperate development of dialects, which has been the bane of all Slavonic *literati*, was somewhat checked. Many of the old Illyrian classics were reprinted, and the labours of such men as Babukic' the grammarian, and Stanko Vraz the poet, threw a lustre upon the period.

One of the most indefatigable and patriotic of modern Croatian scholars is Ivan Kukuljevic' Sakcinski, who, besides editing many early Croatian and Servian works, has earned the gratitude of all labourers in this field by his admirable "Arkiv za povestnicu Jugoslavensku" ("Collection of Documents for South Slavonic History"), of which several volumes have appeared. This work is a veritable storehouse of Slavonic history, archæology, and literature: in it many important documents were first published,* and in Dr. Francis Racki he has found an excellent coadjutor. Croatian history has been well handled by Professor Ljubic. It is indeed pathetic to see the patriotic struggles of this people: although dismembered, they never cease to labour for that unity which is necessary for their healthy national existence. When will politics cease to be the playthings of despots and matters of antechamber grimace and mendacity, and be settled by those who alone have to bear the heat and burden of the struggle—the people?

It is, indeed, as true now as it ever was—

"Quidquid delirant reges plectuntur Achivi."

* We should be absolutely wanting in gratitude and *pietas* if we failed to call attention to the excellent Slavonic Review now being published at Berlin by Professors Jagic', Leskien, and Nehring. It is the duty of every lover of things Slavonic to become a subscriber.

A few words must be added on the Montenegrins, who in these last months have been brought very prominently forward. Frequent travellers have described the mountain home of the sturdy patriots, whom we persist in rather whimsically calling by an Italian name. Perhaps Mr. Tennyson's sonnet may do something towards making their legitimate appellation more current. This curious little country—a true eagle's nest—has succeeded in securing a quasi-independence in spite of its being surrounded by Turks: it originally contained those refugees who, flying from Servia after the fatal battle of Kosóvo, had refused to own allegiance to the Sultan. Here we have, indeed, the mountain voice of Liberty, about which Wordsworth wrote in his fine sonnet.

Their national existence has been a constant series of struggles against Turk, Austrian, and French (during the despotism of the first Napoleon). Originally the ecclesiastical and civil functions were combined in one person, called the Vladika, who ruled over this little principality; these offices were, however, separated at the death of Peter II. We have already alluded to their collection of national songs—very curious on linguistic, poetic, and historic grounds. These stern mountaineers have not driven the Muses from their strongholds. Peter II. himself was a poet and author of several works. The best which we have seen is the piece entitled "*Loucha Mikrokozma*" ("The Light of the Microcosm"), published at Belgrade in 1845.

It appears to us that our notice of Servians and Croats would be incomplete without some remarks upon the Slovenes, who are connected with them so closely by their political history and language. These people are frequently styled Wends, and their language Wendish—an inconvenient term, as it causes some confusion with the tongue of the Lusatian Wends, who belong to the western branch of the great Slavonic family, and are included partly in Prussia, partly in Saxony. The Slovenish language is spoken in Carinthia, Carniola, and a portion of Styria, where it begins just south of Klagenfurth. It is also the vernacular of some parts of Hungary. These provinces seem generally to have gone together in the varying fates of the sections of the Austrian empire, with which they were connected as a Margravate as early as the tenth century. For a time they were seized by Ottokar of Bohemia, but regained by Rudolph I., who divided them among his sons.

The importance of modern Slovenish literature is slight, but their language (for it can in reality assert higher claims than those of a dialect) has acquired a great interest from the

* Our article is not, strictly speaking, philological, and we have there-

views of Kopitar, Miklosich, and others, who regard their country as the cradle of the old Slavonic, now used only as the ecclesiastical language. It was here that Cyril and Methodius, the Slavonic apostles, principally laboured, according to some traditions. It must be remarked that both Kopitar and Miklosich are Slovians by birth. For the subdivisions of this Old Slovenish (*Altslovenisch*), as he calls it, the reader must betake himself to that *opus magnum* of Slavonic philology, the "Comparative Grammar of Miklosich," an astonishing monument of erudition and clear linguistic insight. And here let us say once for all that the mere Greek and Latin scholar, the man who has never had the courage to go out of the somewhat narrow groove of an (English) university curriculum, must not imagine that these bypaths of philology have not had the advantage of acute students and scientific method. The Russians can point with pride to such fine scholars as Vostokov and Sreznevski; the Poles to Linde, whose large lexicon, "*omnis Slavitatis*," as we might almost say, is a work more to be expected from a national academy than a single individual; and the Bohemians can show triumphantly the learned labours of Jungmann. The origin of no race in the world has been treated of in a more exhaustive manner than that of the Slavs by Schafarik in his "*Slavonic Antiquities*." On the subject of Palæo-Slavonic, Miklosich declared his views unaltered in his latest publication.* "The language which forms the subject of the present treatise is, according to our conviction, in spite of all opinions expressed to the contrary, that of the Pannonian Slovians in the middle of the ninth century. This language was in the following centuries the liturgical tongue of the Bulgarian Slovians, the Serbs, Croats, and finally of the Russians. In the nature of things it was by each of these peoples brought nearer to their native idiom." Such is the opinion of Miklosich, who must be acknowledged to be at the present time at the head of Slavonic philologists. The only other great name on his side has been that of Kopitar. Of deceased Slavists, Schafarik and Schleicher (a great authority) held it to be Old Bulgarian; and of those living, this is the view of Professor Leskien, author of an excellent handbook of the language.† It is this question, and that of the relative antiquity of the Glagolitic and Cyrillic alphabets, which may be said still to divide the Slavonic camps. If we may

fore said but little of the subordinate dialects of these Slavonic languages, which in many instances have had their special authors. It is in this way that the Slavs have played into the hands of their enemies, who have thoroughly understood the great motto of despotism *Divide et impera*.

* "*Altslovenische Formenlehre in Paradigmen*." Wien, 1874.

† "*Handbuch der Altbulgarischen Sprache*." Weimar, 1871.

venture our opinion, we must give in our adhesion to the view of Schleicher and Leskien. The subject is far too minute to admit of discussion in the present pages, a great part of the argument turning upon the existence of certain Palæoslavonic sounds which are not found in modern Slovenish, but can be very plainly seen in modern Bulgarian. How can we hope to interest general readers with these minutiae?

The orthography of Slovenish is in a very unsettled state: the language struggles hard for existence, as German is in fashion, and takes the lead in the large towns. It has also largely encroached upon the Slavonic language, and sometimes produces as grotesque an appearance as the Anglo-Welsh which one hears in the Principality. What are we to say of such words as *farba*, colour; *ferbezen*, bold (Ger. *vorwitzig*); *farar*, Ger. *pfarrer*; and *britov*, a churchyard (Ger. *friedhof*)? In these piteous exhibitions we are reminded of the dreadful words which we occasionally meet in the Bohemian or Cech language.

An excellent grammar was published by Kopitar.* To this a very masterly survey of the Slavonic family of languages was prefixed. It is to be regretted that Kopitar, who has deserved so well of Slavonic philology, should have imported so much personal abuse into all his writings; his mean-spirited attacks upon Schafarik and Dunin-Borkowski are simply pitiable.

We have already alluded to the efforts of Ljndevid Gaj to construct a regular South Slavonic language, and to weld the Servian, Croatian, and Slovenish into one harmonious whole. Petty jealousies alone have prevented this. Slovenish stand in nearly the same relation to Servian and Croatian as Slovak to Bohemian—viz., it has preserved many older forms. Slovenish has kept the dual not only in pronouns and substantives, but even in verbs; and many other peculiarities could be specified approaching far closer to the antique type.

A fair idea of the area over which their language is spoken may be formed if we consider it as extending to Klagenfurth in the north, Fiume (Slavonic, *Rěka*) on the south, Agram and Varasdin on the east, and the Adriatic on the west.

In the Old Slovenish language are the celebrated Frisingian fragments, so called because discovered at Frising in Bavaria in 1807; they are now preserved in the Museum of Munich. They have been assigned to the latter half of the eighth century; and, if this date is correct (and there does not seem any reason to dispute it), this must be the oldest piece of Slavonic writing in existence. These fragments have been edited by Köppen,

* "Grammatik der Slavischen Sprache in Krain," &c. Laibach, 1808.

Kopitar, and Miklosich. Their contents are of a religious character.

The Slovenes are poorer in ballads than most of their Slavonic brethren. A vigorous impulse was given to their language and literature by the labours of Primus Truber, born in 1508, near Laibach, still the great centre of Slovenish culture. He was an indefatigable Protestant preacher, the intimate friend of Melanchthon, one of those noble-hearted workers whom we frequently find in the early history of a language. Persecution was soon active against him, and the detestable Ferdinand I. (almost as hateful as the second of his name who deluged Bohemia with blood) issued orders for his arrest—a proceeding which would probably have been followed by his summary execution. Truber, however, fled to the court of Christopher, Duke of Wurtemberg, who protected him. Here a printing-press was set up under the patronage of Ungnad, Baron von Sonneg, and other Protestants, which was busily employed several years. The Glagolitic types, with which most of the books were printed, became, curiously enough, at a later period, the property of the College de Propaganda Fide at Rome. The productions of this press are regarded as great bibliographical curiosities. The Gospel of St. Matthew was published in 1555, and two years later the whole New Testament. A copy of this rare work is preserved in the Bodleian Library. Although the sphere of his labours was necessarily limited, we find in Truber as genuine a worker as Luther or Calvin. Considering that his effort was to evangelise his whole nation, shall we not say of him, in the words of the inscription on Schill's grave, "*Magna voluisse magnum*"? Piety, love of country, learning, energy, all were there, only the vulgar element of success was wanting, and his poor benighted Slovians were too few to spread his fame. Let us direct attention, be it but for a moment, to this neglected apostle of an obscure country, and piously clear the weeds from his grave. He died in 1586, having seen a good old age; but his labours were destined to be brought to nothing by the odious policy of Ferdinand II. and his satellites, whose misdeeds belong to history.*

As Truber was to the Slovians, so was Michael Bucic' (between 1564–1574) to the Croats. He made use of the so-called Provincial Croatian dialect, which the most approximates to the Slovenish. Thus, in Croatia as in Carinthia, the cultivation of the national language was greatly fostered by Protestantism. Bucic' published several books in Croatian, but the details of his life are meagre. He was ultimately driven from his native

* Kopitar does not hold the worthy father quite guiltless of having foisted Germanisms upon the language, especially an *article*, which no Slavonic language ought properly to have.

country, but his fate is not known. In the South Slavonic provinces, as in Bohemia, Protestantism was flourishing very vigorously till stamped out by Ferdinand II. The sanguinary means by which this was accomplished are to be read of on some of the darkest of those pages upon which the history of the House of Austria is recorded—at best but a dreary catalogue of civil and religious persecutions. It is gratifying to think that the attempt to force all these peoples into a most unwilling homogeneity has resulted in a lamentable failure, never more conspicuous than at the present time.

In the year 1584 the first Slovenish grammar was printed at Wittemberg by Bohoric', a schoolmaster of Laibach, and pupil of Melanchthon. In 1592, the first Slovenish dictionary was published by Hieronymus Megiser.*

After the Protestant movement had been annihilated by Ferdinand II., a complete torpor fell upon the unhappy country, as in the case of Bohemia. This gloom lasted during almost the whole of the eighteenth century; the only productions of that barren period being a few plays and religious works without merit, and also the grammars of Pochlin and Gutschmann. At the present time the Slovenish language and literature can boast of but little cultivation. Valentine Vodnik, born in 1758, was a poet of some eminence. He flourished during the existence of the short-lived Illyrian kingdom, which had been evoked by Napoleon, and was destined to fall to pieces rapidly. About this time he composed his "*Iliria Ozivljena*" (or, "*Illyria Resuscitated*"), which gained a reputation among his own countrymen. A very active worker also in the field of Slovenish literature was the priest Valentine Stanic'. During the period of the French wars, when his parishioners were suffering from all the horrors of invasion, the worthy pastor took a petition to the Emperor Francis, at the conclusion of which he wrote—

"Huda nas sila tre
Kruha nam daj, France,
Sicer o vecni Bog!
Umerjeme v ti nadlog."

Or, in a German version—

"Uns drückt Noth
Franz, gib Brod:
Sonst, o Gott!
Schneller Tod."

The Emperor was pleased with the petition, and neither neglected

* "*Dictionarium quatuor linguarum, videlicet Germaniæ, Latiniæ, Illuricæ, quæ vulgo Slavonica appellatur, et Italicæ sive Hetruscæ, auctore Hieronymo Megisero.*" Gratz, 1592.

the suffering peasantry nor their advocate, who was afterwards made a canon and director of schools in Gorz.

Other poets are Ravnika, Jarnik, &c., extracts from whom may be seen in Krizek's "South-Slavonic Anthology," cited at the commencement of this article, a very valuable and accurate little work. A selection is quite enough for the majority of these authors, as is frequently the case with our own poets. The Slovenes, however, although occupying but a poor position in Slavonic literature generally, may boast, as before stated, of two very great names in Slavonic philology. Bartholomew Kopitar was born in 1780, at Laibach, and at the time of his death in 1844 was Custos of the Imperial Library of Vienna. Besides his excellent grammar of the Slovenish language, published at Laibach in 1808, Kopitar, by his "Glagolita Clozianus," raised himself to the very highest eminence among Slavonic scholars. This work appeared in 1836, and was an edition of some fragments of sermons by St. Chrysostom, translated into Slavonic, and written in the so-called Glagolitic character. The relative antiquity of the Cyrillic and Glagolitic letters has always, as previously mentioned, been a subject of keen dispute among scholars. The tradition was that these mysterious symbols were the invention of no less a person than St. Jerome himself. A more sober criticism, however, in modern times has dissipated this belief. Dobrowsky, the eminent Bohemian scholar, author of the "*Institutiones Linguae Slavicæ veteris Dialecti*," even assigned them to so late a period as the thirteenth century. Kopitar, by the discovery of this manuscript (in the possession of Count Cloz of Trent) succeeded in raising their antiquity to at least the tenth century. And here the matter must be considered to rest at the present time, in spite of the assertion of Sreznevski that the Glagolitic letters must be the oldest, because in them are to be found traces of Slavonic runes, or of others who profess to discover in these letters some similarity to an old Albanian alphabet. There can be no doubt that one of these alphabets was moulded upon the other; we get the same order of the letters, and the difficulty of expressing the preiotised vowels is the same—perhaps the *one* great defect of these Slavonic systems of writing.

These grotesque characters are now only used in the religious books of the Dalmatians. It was, probably, their very hieroglyphical appearance which attached a mysterious value to the Sacred Book of Rheims used at the coronation of the French kings, and described more at length in a preceding article in this *Review*.

Miklosich, now the most distinguished representative of Slavonic philology, a professor at Vienna, is also a Sloven, having been born in Styria in 1813. His contributions to Slavonic

literature are indeed beyond all price. Besides many papers in the "Proceedings of the Vienna Academy of Sciences," to him we owe the great "Vergleichende Grammatik der Slavischen Sprachen," in four volumes. He has also published a lexicon of the Palæoslavonic (now in a second edition). The only other one of any repute is that published at St. Petersburg in 1847. That Miklosich may long be spared as the real Coryphæus of Slavonic studies, must be the heartfelt wish of all who have devoted themselves to these labours.

Concerning the Slovenish, we may say that there are ample and excellent materials for the study of it—grammars by Murko and Metelko (we omit the earlier ones) and dictionaries. A very elaborate "Deutsch-Slovenisches Wörterbuch" was published at Laibach in 1860, in two stout octavo volumes. It is often cited under the name of "Wolf," because the expenses of its publication were defrayed by Bishop Wolf; but it was really compiled by M. Cigale.

In conclusion, we would recommend the South Slavonians, on political and other grounds, to sink their differences, and to resist, might and main, all attempts at Germanisation. Time may yet befriend them; the ill-compacted Austrian empire has already received many rude shocks, and, with the help of their brother Cechs, Poles, and Ruthenians, they may at some future time achieve a national existence. The people who despise their own language play in the surest way into the hands of their conquerors.
